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his lips, are felt to be the platitudes of a prophet. And platitudes these lectures for the most part are; set down in black and white, they seem a little dull, though no doubt they were well suited to the popular audiences to whom they were addressed. Certainly there seems hardly enough stuff in them to have made it worth while issuing them as a book. But it is an admirable thing that a man of Sir Henry Jones's attainments and position should be willing to give lectures of this kind; few philosophers bring their philosophy into such close practical relation with their civic life.

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THE UNEXPURGATED CASE AGAINST WOMAN SUFFRAGE. By Sir Almroth E. Wright, M.D., F.R.S. London: Constable & Co., 1913. Pp. xvi, 86.

Sir Almroth Wright says in his preface: "I bring forward these generalizations and definitions because they commend themselves to my diacritical judgment. In other words, I set them forth as results which have been reached after reiterated efforts to call up to mind the totality of my experience and to detect the factor which is common to all the individual experiences." The plain man in a similar case would say: "I can only speak as I know, but my experience leads me to believe." Obviously, the conclusions are unlikely to be of the first order of importance unless two conditions are fulfilled: the investigator's experience must be varied and far reaching, and he must know his personal bias and allow for it. But should he fail to make this allowance, he must be prepared for his readers to do so for him, perhaps even too liberally. It is not unlikely Sir Almroth Wright's readers will find themselves in this position.

The book is full of generalizations. The three following may be taken as examples of the diacritical method. (1) "Only two classes of men have woman's suffrage at heart, the crank and the complementary male." (2) "And so we find women who want everything for nothing and the wives who do not see they are beholden to man for anything . . . flock to the banner of woman's freedom, the banner of financial freedom for women at the expense of financial servitude for men." (3)

"For electoral decisions are felt to have moral prestige only when the electoral figures quantitatively represent the physical forces which are engaged on either side. And where vital interests are involved, no class of men can be expected to accept any decision other than one which rests upon the *ultima ratio*."

Now, we do not want to assert dogmatically that Sir Almroth Wright has come to hasty and unscientific conclusions, but those who know supporters of woman's suffrage who are neither cranks nor complementary males, or who have met wives devoted to their husbands and yet desirous of economic freedom, or those who find a more rational basis for moral law than physical strength, must conclude that either his experience is curiously limited or that he is temperamentally incapable of giving impartial judgment on such facts as come within his ken. Indeed, this is so evident that the treatise will probably be read in order to obtain insight into the working of a great physician's mind rather than as a serious contribution to feminist literature.

What Sir Almroth Wright says of woman's mind may with equal justice be said of "The Unexpurgated Case Against Woman Suffrage": "It is over-influenced by individual instances, arrives at conclusions on incomplete evidence, has a very imperfect sense of proportion, accepts the congenial as true, the uncongenial as false."

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BOOKS RECEIVED.

- THE GOVERNMENT OF MAN: AN INTRODUCTION TO ETHICS AND POLITICS. By G. S. Brett, M.A. London: George Bell & Sons, 1913. Pp. xiv, 318.
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